

—SUMMARY—

How to Succeed and Develop the Works of Johan Galtung and Betty Reardon:

Recalling the Pioneers of Peace Research

KIMIJIMA, Akihiko

Director of the Kyoto Museum for World Peace, Ritsumeikan University

Professor, College of International Relations, Ritsumeikan University

“What I learned from Galtung and Reardon”

FUJITA, Akifumi

Lecturer, College of International Relations, Ritsumeikan University

“A Contemporary Meaning of Johan Galtung’s Theory of Peace: Is War a Violence in the Present World?”

GALTUNG, Johan (Translated by Akifumi FUJITA)

“A Theory of Peace: Building Direct-Structural-Cultural Peace”(2013)

FUJITA, Akifumi

A List of Johan Galtung’s Major Works

AKIBAYASHI, Kozue

Professor, Graduate School of Global Studies, Doshisha University

“Betty Reardon, a Pioneer of Feminist Peace Education/Research/Movement and Her Relation with the Feminist Peace Movement in Okinawa”

REARDON, Betty (Translated by Kozue Akibayashi and Yuuka Kageyama)

“Epilogue of *Sexism and the War System*(2020)”

AKIBAYASHI Kozue and KAGEYAMA Yuuka

A List of Betty Reardon’s Publications and Activities

ANZAI, Ikuro

Honorary Director of the Kyoto Museum for World Peace, Ritsumeikan University

Honorary Professor, Ritsumeikan University

“Recalling Dr. Johan Galtung”

In the past year, two of the world’s leading scholars in peace studies and peace education have passed away. They are Johan Galtung (October 24, 1930-February 17, 2024) from Norway and Betty Reardon (June 12, 1929-November 3, 2023) from the United States. Galtung taught at universities around the world, including Columbia University in New York, and created Transcend, a network for peace researchers and peace practitioners, from which he continued his research and practices. Reardon established the Peace Education Center at Columbia University’s Teachers College, where she trained many leaders in the world of peace education. The International Institute on Peace Education (IIPE), which Reardon established, has conducted research and practice of peace education in various parts of the world every year.

Countless peace researchers and educators around the world have learned from them, and many people in Japan have been influenced by them as well. Both were visiting professors at the College of International Relations and the Graduate School of International Relations in Ritsumeikan University, and both held seminars at the Kyoto Museum for World Peace, Ritsumeikan University.

This issue of the Ritsumeikan Journal of Peace Studies will recall them with special feature articles that look back on the works of the two peace researchers and aim to continue and develop their works.

“The War Dead not Enshrined at Yasukuni Shrine and their Memorials”

— The Transformation of the Nature of the Chukon Monuments (memorial monuments to honorable fallen soldiers) in Modern War Memorials —

MIZUTANI, Takanobu

A part-time teacher of a prefectural high school

This study investigates the local situations towards the handling of the memorialization of the war dead whose deaths did not meet Yasukuni Shrine's standards of the "senshi" (literally meaning death in action) for enshrinement, and therefore were not enshrined at Yasukuni Shrine, focusing mainly on Shiga Prefecture. Furthermore, while the religious character of the local Chukon monuments to the faithful is based on national commemoration, the process of transforming them into objects of national ritual through the deification of the war dead and the exclusion of memorial elements is analyzed and demonstrated through an analysis of changes in government, military correspondence and legislation throughout time.

Attempts at countermonuments: From Bristol to Hamburg

YANAGISAWA, Yugo

Professor, Division of Humanities and Social Sciences, Nara Women's University

The BLM movement has also spread to the UK, where a statue of Edward Colston, a 17th century merchant and well-known philanthropist, was pulled down in Bristol. The statue was deemed to symbolize a racist who made his fortune from the slave trade. There has been much discussion about what to do with the statue and its pedestal, and Banksy's proposal has also attracted attention online. This idea is similar to attempts to install countermonuments (Gegendenkmal) in Germany, so let's take a look at the "Mourning Child" statue in Hamburg-Harburg and consider the meaning of such attempts. The city of Harburg debated what to do with the "Soldier" statue, a "patriotic" monument erected after World War I, but in the end, rather than leaving the soldier statue as it was or removing it, they decided to complement the statue by adding a statue of the Mourning Child at the soldier's feet. Some have expressed concern that the small and inconspicuous statue of a child looks weak compared to the powerful statue of a soldier, but such criticism can be shown to be misplaced, as the purpose of a countermonument is to change the spatial configuration by adding new elements and transform the meaning of the preceding monument.

SASAKI, Azusa

Doctoral student, Ritsumeikan University

Hideo Kobayashi's "War and Peace" (1942) describes the sense of incongruity that exists in this work between the news coverage of the war and its recipients of home front. Therefore, this paper compared "War and Peace" with other essays, novels, and other works depicting coverage of the bombing of Pearl Harbor.

As a result, the depiction of a psychological separation that cannot be fully integrated with the reported battlefield is itself a divergence from the the expressive trend at the beginning of the war. Furthermore, the revisions that occurred in this work after the war reflect.

Specifically, Kobayashi's view has changed to one that sees war as something that is separate from the framework of everyday human psychology and value standards. Kobayashi's changing perception of war. Based on the above analysis, this work can be regarded as the key to a diachronic and synchronic study of Kobayashi's view of the war.

“I think it is a small quality that our movement in Kansai had.”

: Anti-war actions in Hokusetsu Beheiren, Folk Meeting in Umeda Underground Mall,

Management of Rock Coffee Shop Freak

Interviewee:

SAKAMOTO, Yoh

Ex-member of Hokusetsu Beheiren, Coffee Shop Manager

Interviewers:

BANSHO, Kenichi

Researcher, Institute on Social Theory and Dynamics

Researcher, Peace Education and Research Institute, Kyoto Museum for World Peace, Ritsumeikan University

FUKUI, Yu

Graduate Student, Graduate School of Letters, Ritsumeikan University

ONO, Mitsuaki

Associate Professor, School of Human Cultures, University of Shiga Prefecture

Researcher, Peace Education and Research Institute, Kyoto Museum for World Peace, Ritsumeikan University

This article is a record of an interview with Yoh Sakamoto, who was activist as a member of the Hokusetsu Beheiren during the Vietnam War era. Sakamoto and his classmates called themselves Hokusetsu Beheiren (Betonamu ni heiwa wo shimin rengo [Citizen's League for Peace in Vietnam]) and held regular protests against the ShinMaywa Industries, which repaired warplanes for the U.S. Army located next to Itami Airport, and published a bulletin “Hokusetsu Beheiren News”. In the Umeda underground mall, Sakamoto and his group played guitar, sang folk music, and held a dialogue meeting through music. In August 1969, the Kansai Beheiren and Minami-Osaka Beheiren held Hanpaku (Anti-war Expo ‘69), which was a unique exposition by the people that would bring together anti-war culture. Sakamoto participated with a ramen noodle stall that focused on ingredients, called for participation in the regular demonstrations of the Hokusetsu Beheiren, and experienced the Midosuji demonstration on the last day of the event. After that, he opened a rock coffee shop called Freak in front of Toyonaka Station, published the magazine “Freakout”, and organized a music event called “Hamidashi Concert”, aiming for social change through music. He conducted his own election campaign for Toyonaka City Council, and he has been building relationships through safe food and rice farming in the village of Nose, after being involved in the struggle against Nike missile bases in Nose, Osaka.

Kansai Beheiren and Hanpaku (Anti-war Expo '69) created new insights and encounters with people:

Yoshio Ueno oral history interview

Interviewee:

UENO, Yoshio

Ex-member of Hanpaku-kyokai (Association for Anti-war Expo '69) and Kansai Beheiren

Interviewers:

ONO, Mitsuaki

Associate Professor, School of Human Cultures, University of Shiga Prefecture

Researcher, Peace Education and Research Institute, Kyoto Museum for World Peace, Ritsumeikan University

BANSHO, Kenichi

Researcher, Peace Education and Research Institute, Kyoto Museum for World Peace, Ritsumeikan University

FUKUI, Yu

Graduate Student, Graduate School of Letters, Ritsumeikan University

OTSUKI, Isao

Curater, Kyoto Museum for World Peace, Ritsumeikan University

Yoshio Ueno took a central role in the activities of the Hanpaku-kyokai (Association for Anti-war Expo '69) and Kansai Beheiren (Betonamu ni heiwa wo shimin rengo [Citizen's League for Peace in Vietnam]). The Anti-war Expo '69, commonly known as "Hanpaku", was held in Osaka Castle Park in August 1969, organized by Hanpaku-kyokai and Beheiren groups. Hanpaku was not only an event to criticize the upcoming Osaka Expo, but also a 'liberation zone' that brought together anti-war and anti-military base movements, anti-development resident movements, and art and folk movements from various regions in Japan that had been active on diverse themes.

Yoshio Ueno was born in January 1948 in Osaka City, which still bears the scars of World War II. He got involved in the student movement and Beheiren while he was a student at Kwansei Gakuin University. In this interview, he talks about his upbringing, the process of establishment of Kansai Beheiren, which was formed in February 1968, and its activities, as well as the days when he was busy planning and managing Hanpaku. He recalls how anti-Vietnam War demonstrations and dialogue meetings in the Umeda underground shopping mall were actively held in Osaka by Kansai Beheiren, and how the people who gathered at these events joined with Hanpaku. The movement of the Kansai Beheiren and Hanpaku was not only a political movement to resist the war, but also expressions of resistance through performance, theater, film, and music.

SATO, Ryosuke

Vice principal, Keimeigakuen Junior and Senior High School

This study is one of the several empirical studies to test the “Cultural Memory” theory proposed by Aleida Assmann. It is an example of a practical study that clarifies the representation and transmission of the memory of the agricultural emigrants to Manchuria. This study aims to clarify how the memory of the agricultural emigrants to Manchuria, a form of human migration in modern Japan, was represented in the museum, the first museum in Japan to focus on the agricultural emigrants to Manchuria and how visitors (high school students in this study) accepted and tried to pass on such representations.

The agricultural emigrants to Manchuria are not only war survivors, but also emigrants and returnees. This is a practical study of how memories of emigration, return, and repatriation are represented and inherited among war survivors. In this study, a museum research course was offered as part of a summer course at the school I work: this museum research was conducted as part of a Japanese history class. Through these study at the Memorial Museum, the students not only gained the significance of the museum’s exhibits but also were able to view the agricultural emigrants to Manchuria as a form of immigration and relate it to contemporary immigration issues.

Ritsumeikan Moriyama Junior and Senior High School Peace Education Practice Report

KADOHARA, Makoto

Teacher at Ritsumeikan Moriyama Junior and Senior High School

Ritsumeikan Moriyama Junior and Senior High School was opened in 2006 as the fourth affiliated school of Ritsumeikan Gakuen, transferred from Municipal Moriyama Girls' High School to the Ritsumeikan Educational Corporation. In 2016, the 10th year since the school was opened, we contributed a report on the achievements and challenges of peace education in the broad sense of the word, titled “Achievements and future challenges of peace education at Ritsumeikan Moriyama Junior and Senior High School over the past 10 years.” This time, with the 20th anniversary of the school approaching in 2026, we would like to write the following report on classroom practice that shows the current achievements based on the reflections reported last time.

The contents include not only reports on practices at the junior and senior high schools, but also the efforts of the Career and Research Department, which supports peace education in general across junior and senior high schools at our school.

The distinctive feature of peace education at our school is “comprehensive peace education,” which emphasizes inquiry-based learning and fosters creativity, innovation, critical thinking, problem-solving skills, etc. I would like to take this opportunity to introduce some of these initiatives.

Nozomu Senba, *Arifureta “Heiwatoshi” no Kaitai: Hiroshima wo meguru Kukantekitankyu*
(*Deconstruction the Commonplace Peace City: A Spatial Theoretical Explorations on Hiroshima*)

ATOYAMA, Goki

Research Student, Department of Core Ethics and Frontier Science, Ritsumeikan University

This book is based on the doctoral dissertation “A Spatial Theory Study on the ‘Peace City’ of Hiroshima,” submitted by urban researcher Nozomu Senba to the Graduate School of Tokyo University of Foreign Studies in 2019, with significant revisions and the addition of a manuscript published after the dissertation. The goal of this book is to deconstruct the “common” image of Hiroshima as a “Peace City. The author offers a new perspective on Hiroshima research by combining the accumulation of case studies with the theoretical framework of urban studies. The book's perspective is expected to be applied to other urban studies as well. This book does not use easy comparative methods. However, comparative studies based on the approach taken in this book may well be possible. For instance, a comparative study with the neighboring city of Kure, which retains a strong image of a naval city, is expected to lead to further research on the postwar history of cities that were considered military capitals.

